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COWLEY



A QUARTERLY REVIEW OF
THE AMERICAN CONGREGATION
OF THE SOCIETY OF
ST. JOHN THE EVANGELIST

ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · FORUM · DEUS · Apoc · XXI · iii ·

VOL. XXIII AUTUMN 1950 NO. 91

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

THE REVEREND FATHER MADDUX, S.S.J.E.
THE REVEREND FATHER THOMAS, S.S.J.E., *Editors*

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons. The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, Scotland, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, \$1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

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We dedicate this issue of COWLEY
to our dear and honored friend

EVERETT TITCOMB

on the fortieth anniversary of his
devoted service as organist and
choir-master of the Mission Church
of Saint John the Evangelist, Boston



EVERETT TITCOMB

*Seated in the Choir-master's Office at the
Mission Church of Saint John the Evangelist*

COWLEY

A QUARTERLY MAGAZINE OF SUBJECTS
MISSIONARY AND RELIGIOUS

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MR TITCOMB AT THE MONASTERY

FORTY YEARS AT SAINT JOHN'S

by EVERETT TITCOMB

Here are the excerpts from Mr Titcomb's *Memoirs*, promised in Summer COWLEY.

MANY years ago, when I was a boy singing soprano in the choir of the parish church of my home town, I first heard of this beloved Church of Saint John the Evangelist. A relative of mine, who had been baptized in this building, at the time when it was the Church of the Advent, often spoke of the "old" church on Bowdoin Street and the "new" church "down the hill", (the present Church of the Advent on Brimmer Street) saying that while the "new" church was more beautiful, there was no place like the "old" church. When my voice changed and I could no longer sing in the choir as a boy, I began to play the organ, first in the Sunday School and then at the regular services of the church. A little later, I came to Boston for a few organ lessons with the late Mr S. B. Whitney, at that time organist and choirmaster at the Church of the Advent and a well known teacher. It was then that I sought out this "old" church of which I had so often heard, and from the moment I entered its doors I loved it.

My duties as organist and choir-master of the Church of Saint John the Evangelist were undertaken in the Fall of 1910, and I played at the High Mass for the first time on the Sunday within the Octave of All Saints' Day.

For many years, long before I came here, the nine-thirty Mass on Sundays was a Sung Mass. There was no choir, but the music of the Mass was sung by the Celebrant and Congregation. The servers and thurifer wore soft-soled felt slippers (red or black according to the color of their cassocks) enabling them to move noiselessly about when performing their duties. The floor of the chancel was not so well carpeted as it is today.

A day or two before my first Sunday here as choir-master, Father Powell asked me if I would mind playing at this Mass on the following Sunday, explaining that the young woman who had usually done so was ill. Of course I was glad to be of help, and as it turned out, I not only played at the half-past nine Mass on that Sunday but on every Sunday thereafter for twenty-five years. The lady who was ill was never mentioned to me again, and it seemed to be expected that I would continue.

At that time the organ console was in the chancel on the Gospel side, near the pulpit. From my bench I could see and hear all that



MR TITCOMB WHEN HE FIRST CAME TO US

went on in all parts of the church. What I heard was often astonishing. The congregation sang not only the hymns (from *Hymns Ancient and Modern*) but also a setting of the Ordinary of the Mass of unknown source contained in a manuscript book of which only one copy was in existence. This I have preserved as a curiosity. It is the best example of what the music of the Mass should NOT be that I have ever encountered.

When I made its acquaintance, it had already been sung every Sunday for many years. No one seemed to know who wrote it or where it came from or when it was first sung here; but the congregation knew it by heart, especially three old ladies who made themselves known to me. These three did not have a good opinion of each other's singing, and each had her own idea as to how the music should be sung! Also, each regarded herself as the "leader". Two of these "leaders" sat in the front pew on opposite sides of the middle aisle. One always wore deep mourning with a long black crepe veil, called in those days "widows' weeds", although she was a spinster. She had an indescribably funny way of dropping her jaw when she sang, and resembled a marionette. Her opponent

across the aisle was a large brawny woman who wore a huge coal black wig, and claimed to have formerly been an opera star. The ex-opera-star had no use whatever for the lady in mourning, and every Sunday, during the Mass, whenever I chanced to glance in her direction, she would toss her head toward the lady across the aisle, registering extreme disgust, and shrug her shoulders resignedly.

The third "leader" made herself known to me as I was on my way to the organ the first time I played at this Mass, and explained to me that she sat in the rear of the church only because Father Powell had requested her to do so in order that her "large rich voice" might keep the others on the pitch. She expressed pity for me that I had to put up with the "awful" voices of the other two leaders. As a matter of fact, none of the three had voice enough to carry to my ears.

When I first saw the interior of Saint John's, the High Altar was much shorter than it is today. There was no reredos, but long dossal curtains, red during most of the year but changed to white at Easter. The pulpit was on the opposite side from where it is now, and the brass eagle lectern was back of the choir stalls on the Gospel side. The organ occupied the space which is now the Chapel of Christ the King, and the side gallery extended the entire length of the church on the other side. There was no stained glass, only the yellow glass now forming a background in some of the windows. The building was lighted by gas. In the middle of the ceiling was a circle of tiny gas-flames, called a corona, which had to be lighted by a taper set in the end of a very long pole. In the chancel illumination was supplied from two very large standards holding clusters of gas-lights with glass globes. These standards were located in the midst of the choir stalls and the shut-off was at the base of the standards close to the floor. Frequently some one in the choir would touch them with his foot, and off would go the lights. Sometimes this would happen at a very inopportune moment.

The first change in the interior after I came here was the removal of the dossal curtains and the setting up of the reredos in their place. The statues were painted by several of the acolytes and choir-men, supervised by Harry Deane, a member of the choir who was in the office of Cram and Ferguson, architects. We bought the dry ground-colors and mixed them ourselves, doing the work in the library of the Mission House. I myself painted the statue of Saint George and the Dragon. All the gilding was done by professionals.

The changes in the location of various Altars and shrines and furnishings have been many. The large Crucifix now under the



Courtesy Paul Wilfred Jenner

THE MAESTRO IN ACTION

... of the picture. Mr. Titcomb is shown conducting

gallery was once in the porch, and a certain lady of the congregation took it upon herself to place small vases of flowers before it. Sometimes the flowers withered sooner than she expected, and she was said to have accused Mr LeBuff (the parish undertaker) of pouring embalming fluid into the vases!

I have already mentioned that the Pulpit had been moved from the Epistle side of the chancel to the Gospel side. When that change was made, the Bishop's Throne was at the end of the rear row of stalls on the Epistle side. It was then the Father Superior's Stall. I recall that Father Powell, the Superior then, said that he never liked to sit in it, after an occasion when, during a Service, he heard a small boy in one of the front pews say "Mama, who is the man in the cage?" It was moved and elevated to the dignity of "Bishop's Throne" the last time the building was altered, and the organ moved to the gallery.

From year to year the Christmas Crib has been put in different parts of the church. Once it was placed exactly in front of the old organ-console in the chancel, where it completely prevented the organist from seeing the altar or choir!

Saint John's Choir, (since 1938 known as the Schola Cantorum), has ever been a remarkably devoted group. Some of the present members have been with us for many years and all have been faithful workers in the cause of raising the standards of music in our church. With the passing of the years, there have naturally been many changes in our personnel, but practically all those who have been obliged to resign as Active members, have asked to be retained on our list of Associates. These, even when separated from us by great distances, continue their interest in the work here, frequently writing us and sometimes sending offerings to help us carry on.

The boys who sang in the choir when I first came here are of course middle-aged men now. It is somewhat of a shock when, as sometimes happens, a grey-haired man introduces himself to me as so-and-so who was once one of my choir-boys. Such incidents bring back vivid recollections of the tragedy which occurred one evening after a rehearsal.

Until I came to live at the Mission House, it was always my custom to invite the men of the choir, after the Friday rehearsal, to my house for a social hour. One evening, when we had gathered as usual in my rooms on Pinckney Street, the door bell rang. Father Bull and a police officer were at the door. They wished to know if

.



Courtesy Paul Wilfred Jenner

SAINT GREGORY'S DAY, 1950

*A glimpse of the crowded church, showing one of the visiting choirs, Mr Titcomb and the Schola
always celebrate their patronal festival — Saint Gregory the Great, March 12
with a special musical festival.*

a certain boy had attended the rehearsal that evening, and told us the terrible news that the boy's dead body had been found in an alley-way off Park Street, near the Union Club. He had been stabbed in the neck, the jugular vein severed, and he had bled to death. A note-book found in his pocket, containing memoranda of appointments at the church, led the police to the Mission House. Father Bull had gone with them to the morgue to identify the body, and then had come to my house. I was able to give them a complete list of all the boys who had attended rehearsal that evening, and before midnight the mystery was solved, but it was a hectic few hours. Newspaper reporters were constantly ringing the door-bell or calling me on the telephone.

The facts were that all the boys had been given "boy-scout" knives at the Sunday School Christmas Tree. On that particular evening of the tragedy, two of the lads had had a boyish quarrel and one had chased the other up the hill when the rehearsal had been dismissed. When they reached Beacon Street, one of the boys who had his "scout-knife" in his hand lunged out at the other, and together with some of the other boys continued running down the hill to the Park Street subway station where they dispersed to go to their various homes. None of them knew that the boy had been stabbed. The one who had unintentionally and unknowingly killed the other was later completely exonerated in the Juvenile Court.

Saint John's is truly a House of God for "All sorts and conditions of men", and women. I remember being in the church late on a Saturday evening just as Father Field was leaving his Confessional. A man barely able to propel himself came in and went up to Father Field saying, "Are you Saint John the Evangelist?" Father Field's saintly face lighted up with his quiet smile as he replied, "No, no, my son. Sit down." And they both sat down and later the Father assisted the man to his feet and led him to the door.

One Sunday after Mass, as I was coming down the stairs from the choir loft, a woman fairly yelled at me "Get those screechers out of here, or you won't get any more of my money". I later learned that the lady hated woman singers. Another lady couldn't bear the men singers; they disturbed her "meditations". Still another lady was wholly disgusted because I could not get the choir to keep together. She was referring to polyphonic music. We have on rare occasions used an arrangement of Cesar Franck's *Panis Angelicus* for solo voice and chorus. The last phrase of this is a canon; the chorus entering one bar after the solo. This made the above mentioned lady very irate indeed. She was overheard saying to a friend,

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one Sunday after we had sung this arrangement. "I *should* think that Mr Titcomb could train the choir to catch up with Mr Bonney after all the times they have tried."

Not all the strange characters have been in the congregation, however. We have had some in the choir at times, but they have never remained long!

Since 1937 we have given "recitals" of Liturgical Music, and assisted at Services in various places away from Saint John's, among them were: Boston Public Library; Boston Museum of Fine Arts; Gardner Museum (Anniversary Requiems on Mrs Gardner's birthday); Saint Paul's Cathedral, Boston; Trinity Church, Boston; Church of the Advent, Boston; Jordan Hall and Brown Hall of the New England Conservatory; and in several neighboring towns.

Since 1938 our observance of Saint Gregory's Day (March 12) has been an annual event, sometimes here, but occasionally in Trinity Church or the Church of the Advent. Of late we have held the Service here, assisted by our Associate Organists and by boy choristers from the Church of the Holy Name, Swampscott, where our Associate, Mr Roy Carlson is the choirmaster. This year (1950) in addition to his choristers, Saint David's boy choir, from Trinity Church, Newton Centre, directed by Mr Paul Dwinell, had a part in the program. We hope that this observance of Saint Gregory's Day may be continued annually for many more years.

Outstanding Composer

by WALLACE GOODRICH

Dr. Goodrich is a devout communicant of the Church of the Advent, Boston. He was for many years Director of the New England Conservatory of Boston, and a member of the Joint Commission on Church Music. He is widely known as an effective advocate of true liturgical music.

FORTY years ago the music of our Church presented a singularly eclectic aspect. Unlike the conditions in England during the past century, such church music as had been produced by most of our American composers who were prominently successful in other musical fields (with one or two notable exceptions) consisted largely of anthems, designed for the quartet choir or perhaps the adult mixed chorus favored in the denominational churches. Musical settings of the canticles in the choir offices were generally given preference to those for the Holy Communion. The yearning for a type of music truly catholic in the spirit of the Anglican liturgy was yet to be rewarded by any substantial contributions. The conventional music of the Victorian era in England, which for so many years had provided a substantial part of the musical fare for our own Church, *faute de mieux*, had only begun to give way to the far more vital work of the musicians of more recent years, both in England and America; while translated Roman masses, happily, were no longer given prominence in the services of our Church.

Such were the conditions as Everett Titcomb assumed the position of organist and choirmaster of the Church of Saint John the Evangelist in Boston. Study of the inseparable relationship of music to liturgy was beginning to attract our younger organists, and the church of the Cowley Fathers offered a most favorable opportunity for the pursuit of such study: with the Mass (including sung propers) as the central liturgical office, with the cultivation of Gregorian music, and with the observance of the full musical ritual of special observances such as those of Holy Week.

To his new position Mr Titcomb brought a sound and intelligent musicianship, a thorough understanding of the principles and accepted practice of Catholic churchmanship, and a Christian devotion to his parish and all its interests. With untiring zeal, and despite the necessarily limited financial resources at his disposal he succeeded in communicating to his choristers an enthusiasm for their work which has made the *Schola Cantorum* an organization worthy of the traditions of its name.

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In the course of the years Mr Titcomb's influence has become increasingly felt beyond the confines of his own parish, in which he has brought musical service to a point of such efficiency; both through his compositions and his teaching. He has enriched the repertoire of Anglo-Catholic music by many compositions of singular effectiveness, both for choir and for organ. The choral compositions, while avoiding the prolixity and textual repetition of so many Roman masses of comparable character, exhibit an innate sense of the spirit of Catholic music which may well inspire the ablest composers among our young musicians to further effort along the same line; while in his compositions for the organ Mr Titcomb has pointed the way to a closer affinity between the music of the organ and the spirit of the liturgical season or day.

Today Mr Titcomb is making full use of his opportunity to promote in our young organ students an interest in the serious study of the relationship of church music to the liturgy of our Church, whether the observance be evangelical or catholic; to foster the development of our church music upon sound principles of tradition and appropriateness; and to impart to them the same unselfish devotion to a great cause of which he himself has set so outstanding an example.

DISTINGUISHED ECCLESIASTICAL MUSICIAN

by THE REV'D PETER BLYNN

Father Blynn is Secretary of the Joint Commission on Church Music and Senior Assistant at the Church of the Advent, Boston. The following tribute to our beloved Mr Titcomb was given by Father Blynn at a reception tendered Mr Titcomb in the School Room of the Mission Church on the evening of Wednesday, November 8, 1950.

ONE afternoon last Spring I was sitting in Jordan Hall, listening to a concert given under the auspices of the American Guild of Organists. The principal work was a setting of the Mass by one of the outstanding American composers, but it was strained and unsuited to the majestic words of the Liturgy. I was very much aware, during all this, of the groans of the man who sat next to me — who turned out to be the friend whom we are honoring this evening.

I thought of him recently at a large public meeting which we were all urged to attend, where a very beautiful text of Holy Scripture was being sung to the Brahms lullaby. How he would have groaned anew had he been there that evening!

Mr Titcomb has most deservedly won a worldwide reputation in the field of ecclesiastical music. It is impossible to speak too strongly of what he has done for our Anglican Communion in this respect. There are only three AA musicians in the Anglican Communion, in the field of Ecclesiastical Music — Francis Burgess in England, Healy Willan in Canada, and Everett Titcomb in the United States.

It is a fact, and I am sure no secret that we once tried to get Mr Titcomb at the Church of the Advent. He turned us down flat. That was lucky for Saint John's! To be sure, the Cowley Fathers have always insisted on proper liturgical worship, but the perfection to which it has been brought at Saint John's is due in no small measure to the presence of Mr Titcomb among them.

I am very happy to bring greetings from the Church of the Advent tonight, and to express the hope that Mr Titcomb may have many more years among us.

I bring also greetings from the Joint Commission on Church Music of the Episcopal Church in America, of which Mr Titcomb was formerly a member, and also, though of course not as an official representative, the gratitude of the whole American Church.



Courtesy Paul Wilfred Jenner

AN INFORMAL STUDY

INSPIRATION OF YOUNGER ORGANISTS

by GEORGE FAXON

Mr Faxon is the distinguished organist and choir master of Saint Paul's Cathedral, Boston. He gave the following tribute at the Reception on November 8.

IT is with a real sense of humility that I am here this evening to bring the greetings of some of the younger organists to whom Mr Titcomb has given so much inspiration and encouragement.

His inspiration has meant everything to me, and has been largely responsible for my staying in the field of Church music. Mr Titcomb's encouragement to all young organists is one of the finest features of his work. His own inspiring devotion, his helpful criticisms, his encouragement to so many of the younger men has meant more to us than we can ever express. Again and again we turn to Mr Titcomb for the answer to problems, difficult to us but simple to him; and always the answer is forth-coming. His influence has gone far and wide throughout the Church.

DIRECTOR OF THE SCHOLA CANTORUM

by an Active Member

The Schola Cantorum is not just the choir of the Mission Church of Saint John the Evangelist; it is a large and flourishing musical organization which exists to further the cause of true liturgical music. The Schola sang at the first service ever to be held in the Monastery Church in Cambridge; presented the window of their patron Saint, Gregory the Great, for the clerestory of the Monastery Church; and have presented several programs of ecclesiastical music in the Monastery Church.

TO be a member of the Schola Cantorum under Mr Titcomb's direction is not only a privilege but a musical education in itself. That is why the Schola numbers on its lists not only the active members who sing each Sunday morning at Saint John's, but also the large and enthusiastic group of Associates, many of them distinguished organists and choir-directors themselves, who join together with the regular members whenever they are free from duties in their own parishes, for special occasions, Sunday evenings, during Holy Week, or for Liturgical Concerts.

It is a never failing source of wonder to them and to all visitors (and to us!) how Mr Titcomb is able to present the type of music he does, and to produce the results he does, with a choir made up almost completely of volunteers, with little or no musical training for the most part.

It is a proof of what his own amazing musicianship is, his perseverance and his often extraordinary patience with us, that he has been able to attain such results. Because of his own great love for Gregorian chant and for the great polyphonic masterpieces, he is able to convey his enthusiasm to the members of the Schola and teach them little by little to see and appreciate beautiful liturgical music.

Mr Titcomb has taught us all the real place of music as an integral part of the worship of the Church. We learn to work together, to listen to one another, to sink individualities in the whole, in the true spirit of Catholic worship. "We don't want any operatic arias here; no Ridi Pagliaccis", Mr Titcomb has often told us, "and no prima donnas!" His constantly reiterated emphasis on words and the meaning of the text brings this forcibly to our attention. "Cows moo, birds twitter, sheep bleat", cries Mr Titcomb, "but human beings are meant to speak words!" And again, "Words are not just mere sounds; words have meaning!"



ON PILGRIMAGE TO THE MONASTERY

Mr Titcomb and the Schola pay us a visit.

How often he holds us spellbound as he talks quite simply and yet with profound knowledge and faith on the meaning of the Mass, on the beauty of Holy Scripture. "Say 'have mercy upon us', as if you meant it!" he cries, "You may need it some day!" In his humility, Mr Titcomb would never believe that he has given us all valuable religious instruction which we absorb almost unconsciously, but it is a fact for which we are all deeply thankful.

All the members of the Schola are profoundly grateful to have had even a small share in the song of praise which Mr Titcomb has been offering during all these years at Saint John's to the glory of Almighty God.

Resolution of the Chapter

THE Fathers of the American Congregation of the Society of Saint John the Evangelist assembled in Chapter at Cambridge on June 28, 1950, take cognizance of the approaching fortieth anniversary on All Saints' Day of Mr Everett Titcomb's association with the Society as organist and choir director of the Church of Saint John the Evangelist, Boston.

They offer him their warmest congratulations and heart-felt affection and deepest gratitude, and every good wish for the years that lie ahead.



THE ELLSWORTH UNIT OF THE HOMES

FIFTY BOYS—AND TWO PROBLEMS

from the KANSAS CHURCHMAN, JUNE, 1950

"Why doesn't the Episcopal Church have - - -?" More often than not the answer is "The Church has it already." We are grateful to the *Kansas Churchman* for permission to reprint this story of our Church's own "Boys Towns", begun by one of our Priest Associates, Father Robert Mize of the Missionary District of Salina.

WHAT started out four and one half years ago as the dream of a mission priest to make a farm home for a handful of rejected boys, where they could attend the public school, work on the farm under the direction of the farmer and his wife, and start each day by centering their prayers in chapel at the time of the offering of the Holy Sacrifice, has begun to take proportions far exceeding any original plan of the founder.

In concentrating upon lads who already had been declared delinquent and in keeping them in public life, rather than segregated from the public, the eyes of the Church and of the surrounding units of social welfare were drawn toward the household. Newspapers and Church papers at times opened their columns to the story. The original building — a former county poor house — and its seventy acres, rented at twenty-five dollars a month, began to overflow. The poor house of a neighboring county and its forty acres were acquired; and the original poor house eventually purchased. Thus two homes came into being.

More recently, friends of the homes in a neighboring city, aware of the plight of trying to have staff and boys grouped together in crowded quarters, purchased, except for a sizeable mortgage carry-over, a nearby farm residence and an additional one hundred and twenty acres of land for the original unit. The final big needs, that of paying the mortgage on the staff residence, and the procuring of a staff residence for the newer unit of the home, are being accomplished through the 1949 Youth Offering of the Episcopal Church, totaling \$19,200. The Saint Francis Boys' Homes of the Missionary District of Salina have thus gradually come into being.

The biggest problem facing the Saint Francis Homes at the moment is the problem, in a struggling and partly unmanned Missionary District, of keeping the growing program Christ-centered and in line with the soundest traditions of the Church. A priest with a handful of boys is a far cry from an organization numbering twenty staff members and fifty boys, and living in three geographical

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units. Three, because the business offices and the Reception Center for the screening and orienting of in-coming boys is in the city of Salina and separated from either of the two residential centers for the boys.



IN CHRIST CATHEDRAL, SALINA, KANSAS

Bishop Nichols of Salina receives three boys into three respective types of membership in Saint Francis. Having come out of the supervised stage, the boy shaking hands with Bishop Nichols is being admitted as a "member" of the Homes; the boy on the Bishop's right has been received into "honor membership", and the one nearest the camera has been received into "administrative membership". An honor member has command of his own time and money. An administrative member is an honor member so valuable that he is on salary. The priest is the Rev'd R. H. Mize, Jr., Director of the Homes.

The plan of having not too many boys in any unit is believed to be a sound one as long as the boys are being reclaimed through the sharing of a public life. But the plan of having small units

Fifty Boys—And Two Problems

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in various geographical centers brings singular problems in the matter of being Church-centered and in the matter of adequate financing.

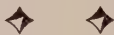
Each of the residential units has its own priest. However one, a married priest with children, has found that the merging of two families, his own and that of the boys, is more than one priest can handle. He is resigning. There is a crying need, therefore, not only for a priest who is trained in social work and the handling of problem boys, but also for Churchmen staff members. The Churchmen must not only live and be steeped in the Faith, but they must in addition represent the best professional standards for the highly specialized work of handling so-called delinquents. The standard aimed for is to have every person dealing with the boys, including cooks, laundresses, housekeepers, counselors, social workers and supervisors to be persons whose lives are committed both to boys and to Christ.

Through the deep interest and financial backing of the Division of Christian Social Relations and the Department of Home Missions in New York, the Child Welfare League of America is making a survey of the Saint Francis Homes with the intent of bringing them to the highest professional standards. This is only half the need. The homes call to the help of the Church in finding Churchmen staff members, and for the backing financially of Homes that were created to represent what the Church stands for.

Religiously speaking, the Homes have continued from the first to start and end their day in chapel. In the Home with a continuing resident chaplain, there is the daily Eucharist starting the day. Boys attend the Episcopal Churches in the nearby towns on Sundays. If boys are found who have had a vital religious training in some other church, they attend their own church on Sundays. At present, no such boy is included in the Saint Francis household. Those at Saint Francis over a lengthy period of time have usually become Churchmen. Saint Francis boys have been head of a young people's society in the adjacent town church, sing in the choir, serve at the altar, have been named youth commissioners to the United Movement of the Church's Youth within the District of Salina; one came within two votes of being elected District youth president. Another lad is now at Canterbury College and looks forward to the priesthood. Still another has returned to his home town in the Diocese of Quincy and has brought his whole family into the Church.

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The future of the Homes depends upon a year-by-year underwriting by persons who sign as members, either at five dollars, twenty-five dollars, or one hundred dollars a year. The Homes have no endowment or Church appropriations to back them. The pledge was made to the Bishop of Salina that the Homes would not be seeking missionary appropriations through his limited funds. They seek, preferably from Churchmen, the "annual life memberships" at one hundred dollars a year, knowing that with their offerings will come their prayers joined with those of the Homes, that the Homes will always be true to their heritage and to their trust.



PENITENT

BREAKING the costly box of pride,
 I knelt beneath the Crucified;
 And sorrowing, confessed my part
 In wounding His most Sacred Heart.

By ugly, cruel sins defiled,
 Yet longing to be reconciled,
 With heavy heart I sought release —
 Then came the sweet words, "Go in peace."

Dorothy Howard

BOOK NOTES

Books reviewed in COWLEY may be ordered through the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts.

THE OXFORD AMERICAN PRAYER BOOK COMMENTARY, by Massey Hamilton Shepherd, Jr. Oxford University Press, New York City, 1950. Pages xxiii, 1958. Cloth, price \$10.00.

CERTAIN features of this volume will remind some of us of the long-out-of-print Barry's *Teacher's Prayer Book*, notably the printing of actual pages of the Prayer Book with facing commentary. Others may be reminded of Blunt's *Annotated Book of Common Prayer*.

Be that as it may, Dr Shepherd's book is not a revised edition of either of these old favorites, but a new work, which in its turn will become a tool book for every parish priest. There has been a great increase in liturgical knowledge during the past fifty years, and the present volume makes much of that knowledge available to the ordinary user. Those who were privileged to know the late Dr James A Muller of the Episcopal Theological School will note with interest that many of his liturgical notes have been incorporated into this book.

Some will regret Dr Shepherd's decision to omit a commentary on the Prayer Book Psalter; but such commentary, however brief, would have necessitated a two volume work, which in its turn would have been more expensive. It should be noted that the author's interpretation of the second rubric at the end of the Confirmation Office is historically incorrect. However this does not detract from the great value of the book as a whole. One of the most interesting sections of the book is that devoted to the Church Year. There are some brief notes on the Thirty-nine Articles.

We are grateful to Dr Shepherd and the Oxford Press for a most worth-while book, beautifully produced.

— EARLE HEWITT MADDUX, S.S.J.E.

THE OLD TESTAMENT, Newly translated from the Vulgate Latin by Monsignor Ronald Knox. Volume II, Job to Machabees, With an Alternative Version of the Psalms. Sheed and Ward, New York, 1950. Pages vi, 863. Cloth, price \$5.00.

THE final volume of Monsignor Ronald Knox's magnificent translation of the Bible into great English prose has now been made available in this country. It covers the latter half of the Old Testament (Job to Malachi to Maccabees), including

those books which we ordinarily place in the Apocrypha. A salute is due a great scholar, as well as to the Roman Catholic Church in England, which had the vision to assign him to this exclusive task for a period of more than ten years. Very few persons could have exercised a ministry of this sort; it is a wise Church that knows how best to use the talents of its servants.

— HEWITT B. VINNEDGE

LITTLE BOOK OF CONTEMPLATION, Edited and Revised into Modern English by Joseph Wittkofski. Morehouse-Gorham, New York, 1950. Pages 101. Cloth, price \$1.25.

FATHER Wittkofski and his publisher are to be congratulated on this handsome presentation of a great spiritual classic. This is a book to be prayed through, rather than read. E.A.T.

THE TRUMPET SHALL SOUND, by B.D. Wilkins, S.S.J.E., M.C. Alfred Press, Wantage, Berkshire, 1950. Pamphlet, price thirty-five cents.

FATHER Wilkins' little book gives an interesting account of the life and work of the Society of Saint John the Evangelist throughout the world, with special attention to the Society's work among young people. Americans will be especially interested in the story of the Society's activities in South Africa, India and England. Father Wilkins has visited more houses of his Community in its three Congregations than any other Cowley Father. A.S.H.

VOCATION TO LOVE, by Dorothy Dohen. Sheed and Ward, New York City, 1950. Pages 169. Cloth, price \$2.50.

WE eagerly await Miss Dohen's second book if it is to be as forcefully and simply written as *Vocation to Love*. It is difficult to write a book on Love without sounding like a text book or bordering on sentimentality. We find here a happy middle course.

There are many excellent illustrations drawn from every day life, and the writer, who obviously knows her Saint Thomas Aquinas, treats with great skill the many facets of this crown jewel of all the virtues.

We echo Father Trese's words in his Foreword: "The book was written for lay people. But God grant that priests and nuns may read it too." E.A.T.

THE GOSPEL IN SLOW MOTION, by Msgr Ronald Knox. Sheed and Ward, New York City, 1950. Pages 132, Cloth, price \$2.50.

MONSIGNOR Knox has done it again! Perhaps one may be forgiven for becoming a little skeptical at a third attempt at slow motion, even while admitting Father Knox's great ability and fertility of mind. All doubts soon disappear, however, when the humorous remarks, apt phrases and vivid illustrations come tumbling out one after another. Occasionally the wit too closely resembles acid satire. But these occurrences are soon forgotten.

The word "Gospel" is used in the less restricted sense of "good news" about Christ. The Epistle as well as the Gospel for a particular Sunday is sometimes used, and there are some brief lives of Saints. Each reader will have his favorite portions, but the sermon "The Magi and the Centurion" will be especially appreciated because of the unusual treatment of two familiar themes; and the story about Don Bosco might well be used as a model for all who wish instruction on the best way for telling a story to children. E.A.T.

WE LIVE WITH OUR EYES OPEN, by Dom Hubert van Zeller, O.S.B. Sheed and Ward, New York City, 1950. Pages 172. Cloth, price \$2.00.

THOSE who read *We Die Standing Up* will not be disappointed in this companion piece which develops some of the earlier themes and gives us some new ones. We find here the subject of Love treated either directly or indirectly, in a series of what Father Hubert himself calls "snap-shot" articles.

They are indeed short, many times witty and frequently expressed in epigrammatic style. But what is written will prove more lasting than any snap-shot and when closely examined reveal the care, study and skill that goes into the execution of a fine portrait. E.A.T.

THE CHURCH'S YEAR, by Charles Alexander. Oxford University Press, London, 1950. Pages xiii, 234. Cloth, price \$2.00

ALL who have to do with Religious Education will find this a valuable book of reference, for it gives information about most of the festivals and Saints commemorated in the Church of England. There is one slight error in fact (page 151), Saint Peter's in Rome is not a cathedral. Saint John Lateran is the cathedral of the Diocese of Rome. However that can easily be corrected in the next edition. Drawings by Patricia Lambe add very much to the charm of this worthwhile volume. A.S.H.

FELLOWSHIP PAGE

Dear members of the Fellowship:

Again we approach the birthday of Christ in the midst of a world troubled by wars and rumors of wars. Only as the Divine Child is born in the hearts of all men can we hope for the blessing of a just and righteous peace.

Our Fellowship has had a busy and fruitful year in many respects. This has been particularly true where our numbers are such that members can meet together for prayer and fellowship. Your Warden-General has met with several of our Branches, as well as visited in the homes of individual members. Always he has come away with a feeling of comradeship, and a sense that all concerned have a clearer understanding of the objectives of the F.S.J.

We come together "to seek that sanctification to which God is calling us", and we pray for all the members of our beloved Society of Saint John the Evangelist. The Fathers and Brothers do need your association with them; they need ever to have our members praying that they may have grace and strength to carry on the work which God has given the Society to do. They need also your help in calling attention to the Religious Life in the Episcopal Church, where, in so many places, it is little known or understood.

We of the Society offer our praise and thanksgivings to God for the many blessings which have come to us through the life and work of the members of the Fellowship. We are most grateful for your benefactions, both spiritual and temporal.

It will expedite matters if you send your changes of address and renewals of subscriptions for COWLEY directly to

The Editor of COWLEY
980 Memorial Drive
Cambridge 38, Massachusetts.

We know that you will remember us at the Altar on Saint John's Day, Wednesday, December 27.

God bless each one of you with a Happy Christmas.

Faithfully your friend,

ROBERT FLETCHER HUMPHREYS, S.S.J.E.

All Saints, 1950

COMMUNITY CHRONICLE

FROM Oxford comes the important news that the Chapter of the English Congregation has commissioned Miss Mildred Woodgate, 12 Stanley Road, Oxford, England, to write a life of our founder, Father Richard Meux Benson, S.S.J.E. At the time of his death, Father Trenholme was working on such a biography. His manuscripts and the materials he so carefully assembled have been turned over to Miss Woodgate. Some of our readers were privileged to know Father Benson personally. Perhaps it would be of help to Miss Woodgate if they would send her typewritten copies of important letters, papers, or personal reminiscences bearing on the subject.

Our old friend, Sister Paula Margaret, S.S.M. fell asleep in the Lord on September 10, 1950, in the seventieth year of her Profession. We were honored to have her as a close friend of the Society for many years. Bishop Burton, Episcopal Visitor of the Sisters, celebrated a Requiem for Sister Paula at Saint Margaret's Convent on September 14, and later in the day pontificated at the Solemn Requiem offered in the Mission Church. Celebrant at the latter service was Father Dale, Chaplain of the Society of Saint Margaret; Deacon, Father Banner, Assistant Superior, S.S.J.E.; Subdeacon, Father Everett, S.S.J.E. Brother Joseph was Master of Ceremonies. Assistant Priest was Father Maddux, S.S.J.E.; Deacons of Honor were the Reverend Whitney Hale, Rector of the Church of the Advent, Boston, and the Reverend Otis Lincoln Mason, Rector of Saint James, Roxbury. Father Mason and Father Hale are Associates of both the Society of Saint Margaret and the Society of Saint John the Evangelist.

One of the happiest events at the Mission Church in recent years was the surprise party for Mr Titcomb on the night of Wednesday, November 8, Octave of All Saints. The preceding Sunday had marked Mr Titcomb's fortieth anniversary as organist and choir director of Saint John's. After Solemn Evensong in the church there was a surprise reception and party in the School Room, with the Father Superior presiding. There were brief tributes paid to Mr Titcomb by Father Blynn, representing our good neighbor the Church of the Advent, and the Joint Commission on Church Music; and Mr George Faxon, organist and choir-master of Saint Paul's Cathedral, Boston. Congratulatory cables and telegrams were received from Bishop Burton and other friends. The presentation of a purse to the jubilarian and the serving of coffee, ice cream and cake brought the evening to a happy close.



FENESTRATION POSTSCRIPT

These charming little windows of Saint Frideswide and Saint Edward the Confessor are set in the doors that open from the Monastery Church into the Cloister.

Several Fathers represented the Society in activities connected with the Massachusetts Diocesan Mission, preached by Canon Bryan Green of Birmingham, England. Father Palmer worked with the Committee on Arrangements, while Father Smith, Father Dale and others assisted with counselling after the evening meetings.

On the opposite page are photographs of the two small windows set in the doors that open into the cloister from the Monastery Church. Saint Frideswide, Patroness of Oxford, honors the Mother House of our English Congregation, located in Oxford; Saint Edward the Confessor is Patron of our London House. Not far from Westminster Abbey, our House was one of the very few buildings in the area to escape serious damage during World War II.

Distinguished visitors during the past few months have included The Rev'd Gunnar Rosendahl, leader of the Catholic Revival in the Church of Sweden; T. S. Eliot, outstanding poet and playwright; Dom Gregory Dix, O.S.B., Prior of Nashdom Abbey and author of *The Shape of the Liturgy*.

Since his return from Japan Father Williams has been kept very busy preaching and giving retreats to various Sisterhoods.

Father Banner, Assistant Superior of the American Congregation of the Society is now Vicar of Saint Francis Church, Chicago, which we are privileged to serve.

Father Smith, Deputy Assistant Superior at the Mother House, is kept extremely busy with details of administration, and expediting the smooth functioning of the Monastery in Cambridge.

On All Saints Day, Father Superior installed Father Thomas as Master of the Novices. In addition to his work with the Novitiate, the Father has been acting as Chaplain to Saint Anne's Convent and School.

Some of the Brethren complimented Father Johnson on the excellent tea which he brews for us. The Father responded "I blush in silence at all these kind remarks." Be that as it may, we are all deeply appreciative of our dear Father's talent!

In addition to Retreats and Missions in many parts of Canada, Father Palmer is on the Faculty of the local Diocesan School of Religion.

After an extended visit with our Fathers in India, and with the Fathers of the Oxford Mission to Calcutta, Father Morse is once again in residence in Kalimpong, on the Tibetan border of India. The Father's quarters are more centrally located for ministering to

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Tibetan pilgrims. While in Bombay and Calcutta Father replenished his dwindling drug supply, and obtained a microscope, which will be a help to him in his work.

Father Dale reports an extremely active congregation at the Mission Church of Saint Augustine and Saint Martin. The choir is going forward under the leadership of Mr Harold Wright; the Church School and Confirmation Classes are crowded.

Father McDonald visited Cincinnati recently. He is busy with much pastoral work.

Father Humphreys died suddenly on Saturday, December 9. Full particulars will appear in the Christmas COWLEY.

Father Takeda visited three Seminaries of the Church: Virginia, General, and Berkeley, in addition to other engagements.

In addition to his work as Superior of the Mission House in Boston, Father Pedersen preached a Mission at Saint Paul's, Norwalk.

Father Hanlon is busy with pastoral work at the Mission Church.

After closing our house in Caribou, Father Gross has been sent to Chicago for a time, to help Father Banner with the work at Saint Francis.

Father Gibbs has been quite ill at Saint Luke's Hospital, Chicago, but is definitely improving in health. We ask the prayers of all our readers for his restoration to complete health and strength.

Father Everett is kept very busy as Guest-master of the Monastery, and Father Superior of the Guild of the Holy Ghost the Comforter. The work of the Guild was very close to our dear Father Forbes' heart. This Guild is devoted to the honor of the Third Person of the Holy Trinity, and to the work of Intercessory Prayer. Enquiries may be addressed to The Rev'd Father Everett, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

Brother Edward visited friends and relatives in the Pittsburgh area.

Brother James goes to Chicago for an Advent visit. He has been laboring valiantly with the laundry at the Mother House.

Brother Joseph continues his studies, and is our faithful Sacristan at the Monastery.

Father Keller, our resident Oblate, is busy with studies in Egyptology at this time, and is assisting Dr S. A. B. Mercer in compiling the Index for his monumental study of Egyptian Religions.

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